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## LECTURE

ON THE

# EDUCATION OF FEMALES.

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AUGUST, 1831.

BY GEORGE B. EMERSON.

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## EDUCATION OF FEMALES.

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THE subject of the education of females embraces, in its widest extent, whatever relates to physical, moral and intellectual education, with the exception only of what belongs to an education strictly professional. Into this broad field it is not my intention to enter, except so far as to inquire what are the subjects to which it is most important that the early attention of females should be directed, and to what extent their education should be carried.

Education is a preparation for the future; and we shall best learn what preparation should be made, by inquiring what that future must be, what are the relations which will arise, and what duties will follow from them.

Woman, the daughter and sister, is destined to become the companion, the friend and wife. These social relations belong to her equally with man, and her interest in them is greater. Removed from the agitations of ambition and business, they constitute a larger and more important portion of her life. But she has a higher destiny; she is to be a mother, and to form the heart, the character and the mind of her children. These are the relations which are usually taken into consideration, in regarding the life of a woman.

But independently of and previously to these relations, let us consider woman as she is in herself, as a solitary, intelligent being. It is possible that she may sustain few relations to others, that her life will be spent in complete seclusion. Shall she

therefore make no preparation for life? Because it is of little importance to others, is it of no consequence to herself? Shall she know nothing of the powers that are within, and of Him who is above and about her? Shall the earth utter no voice, and the heavens be silent to her?—Were it possible for a woman to be thus set apart from all others, she would still have sufficient reason to prefer the existence of a thinking being to a mere animal existence. But the advantages of intelligence and thought cannot be possessed any where, and still less in solitude than elsewhere, without the materials, the power and the habit of thought. The materials are as vast and various as the visible creation and the events of providence can suggest. But the elements of the natural sciences must be communicated, the susceptibility of receiving agreeable impressions from beautiful objects must be excited, and the taste must be cultivated, before the charms of external nature can be felt and comprehended, and its objects furnish fit materials for thought.

Except in a few of the most highly gifted minds, the habits of observation and of thought must be formed by the gradual process of discipline. The savage seems to derive little pleasure from the examination of the most curious object of nature, which to the cultivated *child*, would be a source of admiration and delight; and in proportion to his ignorance, each person approaches the condition of the savage.

In our country it rarely happens that any individual spends her life in this isolated state. But every female must spend a portion of her time in solitude, and by many a large portion must be thus spent. She is always not only a social being, but a contemplative one, whose mind is to be stored with high and pure thoughts, a fund for happiness and elevating meditation in those hours which are devoted to the retired and silent duties of her station. But we return to the social relations.

The first and necessary relation of woman is that of daughter. From this relation numerous duties arise, for the performance of which every woman should be educated. A daughter is the natural companion, friend and stay of her parents. A man leaves his father and mother, and marries into

the family of his wife. But in our own and other free countries, a woman, whether single or married, more frequently remains, with her earliest affections, in or near the mansion of her parents. It is to her that they naturally look for the tender attentions which will soothe them in their declining years. It is for her to temper the rough winds of adversity, and render brighter the sunshine of prosperity. She is their comforter, physician and nurse. When their voice has become tremulous and their eye dim with age, and the stores of memory have been closed, it is for her to bring forth the treasures of consolation, to make the sound of gladness still be heard in their dwelling, and to fill it with a cheerful and if she have been rightly educated, a holy light.

Do I overrate the duties of a daughter? And is it necessary to ask whether it is by a transient and superficial, or by a generous and extended education, that the heart shall be formed to feel, the mind to conceive, and the hand to execute such duties?

I need not speak particularly of the relation of sister; not that I undervalue the importance of her duties, but because I believe that the woman who is well educated for the more important ones of daughter and wife, cannot fail to be a faithful sister and friend.

We come next to the relations which arise from the institution of marriage, and in treating of them I shall speak of those duties only which belong to a mistress of a family and a mother. We have time merely to glance at the numerous duties of mistress of a family.

Enter the humblest dwelling under the prudent management of a discreet and well educated female, and observe the simplicity and good taste which pervade it. The wise mistress has nothing gaudy in her dress or furniture, for she is above the silly ambition of surpassing her neighbors in show. Her own best ornaments are cheerfulness and contentment, and those of her house are neatness, good order and cleanliness, which make a plain house and modest apartments seem better than they are. She has not the selfish vanity which would make

her strive to appear above her circumstances. She knows what are and what ought to be the expenses of her family, and she is not ashamed of her economy. It gives her the means of being liberal in her charity, and hers is a charity which reaches round the earth and embraces the poor and unfortunate every where. Her domestics, if she have any, look to her for advice in doubt, and counsel in difficulties; they respect her judgment, for she has shown herself wise and disinterested; they see that she cares for them, and they have felt her sympathy in their sorrows; in return they make her interest their own, anticipate her wishes, and show the willingness of their service by their cheerful alacrity.

She knows the virtues of pure air and the excellence of scrupulous cleanliness; she can judge of the qualities of wholesome food, and knows how easily it may be poisoned by careless or unskilful cooking. Her knowledge and care shine in the happy and healthy faces of her children. No harsh sounds are heard in her dwelling, for her gentleness communicates itself to all around her. Her husband hastens home, and whatever may have been his fortune abroad, enters his house with a cheerful step. He has experienced the pleasure of seeing kind faces brightening at his approach, and contented with what he finds at home, has no inducement to seek for happiness abroad. Nor is she satisfied with consulting the present gratification of those around her. By her example and gentle influence, she leads them onward to what is better and more enduring hereafter. Few know the noiseless and real happiness which such a woman sheds around her, as if she were the sun of her little world.

Most of the excellencies which are implied in this character may be considered prudential. They are not the less moral virtues, and they would be the natural fruit of a wise and religious education. There is no station in which they might not be cultivated, nor in which they would not promote happiness.

The highest relation which a woman can sustain is that of mother. To the mother is in a great degree committed the

formation of the physical, moral, intellectual and religious character of her child.

1. She must, in the first place, superintend the development of the physical energies of her children. Shall this curious and complicated frame be always committed to those who know nothing of its structure? Can the frail creature be reared to health and strength and beauty by one who understands nothing of the body in its healthy state nor of the appearance and consequences of disease?—There are periods and diseases in childhood, in which, if the eye be improperly exposed to light, vision may be distorted or impaired. Unwholesome food or wholesome food in improper quantities and at unsuitable times, exposure to a current of air by day or to the open air by night, at certain seasons,—all these and a thousand other causes, which many persons learn from bitter experience in the course of life, but which few know before they have suffered from their ignorance, may and often do lead to maladies, or what are called constitutional infirmities, sufficient to poison the sweet current of life for years. How much might not be done to form the voice to proper articulation and utterance, to quicken the sight and hearing, and to give more perfect training to the senses and the limbs, at an age at which comparatively nothing is done.

2. It is in infancy and early childhood that the various propensities exhibit themselves and the moral habits are formed. Most of the virtues are partly habits and partly principles, and where the habit already exists, the principle is most easily implanted. This is not the place to make a catalogue of the virtues; it will be sufficient to make mention of a few of the most essential, of which the habit might and should be formed almost from the beginning. Respect for truth, the most vital of all principles in the human character, must be inculcated and formed as a habit, long before the full perception of right and wrong is awakened. If not formed then, the finger of God alone can form it. If a child be allowed to grow up in the habit of concealment, duplicity and falsehood, his case is

almost hopeless. The whole heart must be changed before the deep poison can be washed out. Of the like nature are frankness and obedience. Gentleness and modesty also are doubtless in a great measure habits, which can be formed only by the influence of a gentle hand. Cheerfulness, too, a habit as well as a gift, I need not say how precious to its possessor, may be gradually and imperceptibly created in early years by the constant influence of cheerful looks and voices. It would be unnecessary and superfluous to dwell on what are most obviously habits, such as neatness, the love of simple pleasures, and of order. These may be formed later, but are then apt to want the charm of naturalness.

It will easily be admitted that these habits are important. Can it be imagined that they will often grow up of themselves under the hand of a mother who is indifferent to the truth, who is wanting in gentleness, cheerfulness or modesty, who has never herself been taught the value of neatness and order, and who hates the very name of simple pleasures? Or if she have been taught to value them, will these habits ripen in herself at the very moment when she finds it her duty to form them?

3. To a mother also is committed the intellect of her child. On her, more than on any other individual, it will depend to awaken the various faculties at their right season and in just and harmonious proportion. The relation between the mind of man and the universe in which he is placed by the Creator of both, is established for wise purposes which it becomes us to inquire into and reverence. They are laws of our existence. The child opens his eyes to the light, in the midst of objects on which he is to act and which are to act on him during life, and there is enough in them to give full play to all his powers. Is it to no purpose that he is so placed, and are we at liberty to disregard these indications of his destiny? The discipline of the moral powers begins with the first dawn of perception and is never intermitted. Not a look nor a tone is without its influence. Those who have observed most attentively,

have thought that the discipline of the mental powers begins not much later. Curiosity is active, the attention is excited, the memory is exerted, before the first word can be pronounced; How soon after do eager looks and questions show that mind is already busy. Then it is that the wary care of a mother is necessary to give a right direction to the active powers, to gratify and stimulate the curiosity, to direct the attention, and to guard against false prejudices. The innumerable questions which a sensible child asks, demand an answer; his mind turns, with intense earnestness, upon the objects spread about him upon the beautiful earth. A true and reasonable answer delights the little questioner, and prompts farther inquiry. Imagination and reason spring into action; and the child rises from the real world into the ideal and possible. Then commences the great investigation of causes, the instinct of which God has implanted in the soul of his rational creature, to lead him up to the *first cause*. Answer his questions aright, gratify this instinct of reason, indulge him in this luxury of inquiry, and you make him feel the delights of rational existence; he becomes an intellectual creature. Or, on the contrary, meet his ardent gaze with a look of cold indifference or stupid ignorance, show him that you know not or care not for the subjects of his inquiries; turn him away from the bright regions of reality and thought which were opening upon him, with the pain of repulse and disappointment,—you have quenched the divine spark perhaps forever; henceforth to him a veil almost impenetrable is thrown over what is most beautiful and exciting in the physical and the moral world.

A primrose by the river's brim,  
A yellow primrose is to him,  
And it is nothing more.

No one, who has lived with an inquisitive child, will say that a small amount of knowledge and little thought are sufficient to enable you to answer, satisfactorily to yourself and to him, his innumerable questions as to the properties, uses,

and causes of all he sees. Will any one say that they are not to be answered, and that slight preparation of study and discipline need be made by the mother, to enable her to watch the first dawnings of reason, to foster and train the various powers, and to supply at right times, and suitably the materials for their growth?

4. But a still higher office is committed to the mother. It is for her to form the religious character of her child. It has been observed by those who have had charge of deserted orphan children, that upon one who has never felt the influence of parental care and affection, it is extremely difficult to impress an idea of the paternal character of God. A mother's love is necessary to prepare the affections, and it is on a heart subdued and softened by maternal kindness that the soft rain and gentle dew of religious instruction should distil, and the seeds of a religious character be implanted. I need not say how easily, on a heart so prepared, the idea of a kind, watchful, protecting, earthly parent may be expanded into a conception of the infinite benevolence, watchfulness and protection of a father in Heaven. The fear of God may be impressed afterwards. But the perfect love which casts out fear grows naturally only in the bosom of a child. Then may an idea of God be implanted which shall be associated with whatever is grand and beautiful and happy, which shall not come as a spectre, to haunt the dreams of night and sickness, but shall be an ever present spirit, guiding in the paths of truth, sustaining in weakness and temptation, and protecting from every form of evil. A child may be taught to know himself, to understand something of the spiritual nature of his soul, to examine his motives, to feel his own weakness, to guard against sin from within and from without, to subdue his passions, to respect the superior authority of his conscience as of the image of God within him, in short, to distrust and yet reverence himself. This may be done and ought to be done. Of how little value is all the rest of education in comparison with it. It can be done only by a mother who is sensible of her spiritual na-

ture, who feels the greatness of her charge and her responsibility. It is only such a mother, who will consider the invitation to her child—come unto me early—as a command upon herself to bring him.

I have, for the sake of distinctness, considered the various duties of a mother as independent of each other. In truth, they are not so. The character of a man, however compound and complicated, is one, and should be formed under the uniform, controlling influence of one mind. The manners, habits, morals, mind, are but different elements of the character, dependent on each other, and parts of one whole.

I have dwelt on the duties of a mother as among the most important which can belong to the female. Every woman should therefore be educated with reference to these duties. In our country, nearly every one is destined to have the care of the early education of her own children. To those who have none of their own, the children of the incompetent from ignorance or vice, of the extremely poor, and those who have lost their natural protectors, look for parental attention. The gentleness and patience of the female character clearly indicate the intention of Providence in this respect; and the happiness which is communicated and received in the faithful discharge of this benevolent office, while it confirms the intention, is an ample reward for the exertion.

But woman's duties extend beyond the limits of her own family, and her benevolence is not confined to the care of children. She is also a member of society. What are the duties which belong to her as such?

A common but inadequate interpretation of the law of Christian benevolence, limits it to the advancement of the permanent good of others, omitting the inferior but not less binding obligation of contributing all in our power to the immediate enjoyment and happiness of our fellow creatures. Assuming the wider and more worthy as the true exposition of the golden rule, we may infer that the social duties of an individual are two-fold, the first leading him to seek the lasting good,

the second to promote the present happiness of those by whom he is surrounded. Omitting the consideration of the former of these, and confining myself to such a view of the latter as applies peculiarly to females, I say it is the duty of every woman to use the talents God has given her, to promote the immediate happiness and enjoyment of the circle of which she is a member. Of the modes by which she may do this, I shall consider only conversation and what are called accomplishments.

The peculiar facility with which highly educated females learn to excel in the art of conversation, has often been remarked. The hilarity, ready sympathy, and desire of pleasing, which are natural to woman, are intimations not to be mistaken of her Creator's intentions. The charm of easy, various, cheerful, refined conversation is too universally felt to need to be described. Whatever of excellent or curious can occupy the mind of man may naturally be made the subject of conversation. A woman often has it in her power, without departing from the modesty which is her greatest charm, to lead conversation to the most elevated and interesting subjects. She might always have, among persons of the slightest civility, that of turning it away from whatever is impure, disagreeable or unprofitable. When gracefully and skilfully used, it might be not only the means of present gratification, but the vehicle of instruction of the most permanent and ennobling kind. Is it unreasonable to say that special preparation should be made for the acquisition and exercise of this delightful art?

The accomplishments are sometimes regarded, as the name intimates, as giving the last touch and finish, and to which almost any thing else in a female's education may be sacrificed. Sometimes, on the contrary, they are looked on as trifling and valueless, wholly unworthy of the attention of an immortal creature. Truth, as usual, lies between. They may be misused, but they also may be sources of innocent and elevating pleasure to the possessor and to others. God has bestow-

ed on woman an ear and a voice which enable her to utter sounds of exquisite music. He has constituted the air an elastic medium adapted to wafting these sounds, softened but unimpaired, to a distance, and nicely adapted to the vibrations of sonorous bodies, which he has formed, and which he has given man intelligence to shape into various instruments. Shall it be considered a perversion of the Maker's purposes, for woman to perfect herself in an innocent art, by which she can worthily praise God and gladden the heart of man?

So with drawing. The eye may be trained to a quicker perception, and the mind to a more perfect taste and comprehension of the beautiful and grand in nature, by a course of instruction. The hand may be made a fit and ready minister to record or execute the conceptions or observations of the mind. Shall an art which thus opens to its possessor new sources of gratification, and enables her to transmit to an absent friend a conception of a fine scene, and to enrich her home with the beauties of the mountains and waters of distant lands, be condemned as trivial and frivolous?

Accomplishments are too apt to be cultivated for the purpose of rendering their possessor an object of attention for a brief period; and when they have served this purpose, they are too frequently thrown aside as of no farther use. Why should it be so? When a woman has found a home possessing too many attractions to leave her the wish to wander from it, why should she not add to them permanently those of her early accomplishments? They are not less pleasing to tried friends than to transient admirers. They may be retained to cheer her own solitude, to enliven and compose the spirits of her husband and children, and to gratify her friends. And when friends shall have departed, and life is wearied away, and the senses are beginning to fail, the accomplishments of her youth may be the solace of her age.

Men meet in the social circle, to be innocently, agreeably, happily and profitably occupied. The stores of each should be contributed for the benefit of all. Each one is under a tacit obligation to do something for the common improvement, and

he who has not a treasure of wisdom from experience, observation and study, by which to enlighten, can at least produce his native talent, to entertain and delight.

I shall notice a single other social relation in which woman is placed, which brings its duties and requires provision for their fulfilment. It is that of instructor. A great part already, and it is to be hoped that a greater part hereafter, of the business of instruction in schools, must be performed by females. Every thing indicates the natural adaptation of the female character to this vocation. In the present constitution of society, it is the only profession which is open to women; for this then let ample preparation be made.

In the last place woman is immortal. She has relations to the Being above us and to the future life, of inestimable importance and endless duration. The peculiar relations of the present existence, all which constitutes a difference between the sexes, will cease in that state where they are not married nor given in marriage, but are like the angels in Heaven. Every being who comes into existence with this immortal destiny, should alike be educated for immortality. This should be continually kept in view, from the beginning, through every stage. If we are immortal, and if we are to be rewarded according to the use of our talents, if our capacities for happiness hereafter are to depend on the cultivation they receive here, of what unmeasured value is whatever tends to form the powers to greater vigor, and prepare them for their never ending action.

I have thus rapidly surveyed some of the most important relations and consequent duties which belong to the life of a female. We have now to consider what course of discipline and study is necessary to prepare for them.

In order that the mind may act vigorously in any given situation, it is necessary that it should have something to act upon, the power and habit of acting, and a medium by which to act. These are all equally indispensable. The accumulation of facts and conclusions, the acquisition of language, and the

training of the faculties, form then the three leading objects of education. In regard to these, it is unnecessary to discuss the question of priority ; they are almost inseparably connected. Whatever exercises the faculties, strengthens them, and facts and language cannot be acquired or retained without the exercise of attention, discrimination and memory ; and these and the other powers cannot be disciplined unless they be employed in the acquisition of facts and language. The objection, then, which is sometimes made to certain studies, that they serve only to accute and strengthen the powers, is futile. There are no such studies. It is however readily admitted that some studies have this effect, more fully than others, and that some exert it in an imperfect manner.

The studies which are best suited to the mind in its earliest stages are indicated by a thousand intimations. The volume of nature, with its infinite variety, is spread out before the opening eye, every page teeming with interest, inviting and rewarding inquiry. Towards this the young heart leaps out with a native and energetic fondness, which all the perverse influences of a bad education are hardly sufficient to repress. Every object is full of beauty, every sound has an echo, in the heart of a child. Is all this to no purpose ? Shall the harmony between the world without and the unperverted affections, teach us no lesson ?

Natural History, thus distinctly pointed at, is the study best suited to the exercise of several powers of the mind, furnishing a vocabulary of the words of most constant use, and supplying a knowledge of facts which are so far essential, as they are at the foundation of all the common business of life, of several of the sciences and of most of the useful arts. In its various branches it affords room for the play of every diversity of taste. Its simplest elements are level with the meanest capacity, and can be grasped by the weakest hand. Its exhaustless abundance fills the most mature mind and taxes the strongest. Some of its departments are more peculiarly suited to the restlessness of children than others. The colours and

fragrance of flowers, the graceful shapes and motions of animals, are a natural recommendation of Botany and Zoology. The little variety in the minerals of a single district, and the extended researches necessary to find them, point out a more remote period of life for Mineralogy ; while the vastness of the views and the uncertainty of the conclusions of Geology, shows that it should be reserved for an age still more mature. These studies may be begun at home, continued at school, and perfected in after life. They may be taught by conversation or by books, in the fields or in the school-room.

When provision is made for a knowledge of the names, properties and uses of natural objects, in which all should be instructed, the mind will be prepared for examining into their composition and mutual action. Chemistry and Natural Philosophy come thus in the logical order after Natural History. I shall not labour to prove that every well educated person, especially one who is to have charge of children, should be well acquainted with the nature and composition of water and the atmosphere, and the action of heat and light. All probably are ready to admit that these are most worthy objects of study.

The structure and general economy of animals and plants, are equally wonderful, and the knowledge, especially of the economy of the human body, is not less important to females. To them is necessarily committed the charge of the body, in health and in sickness, during life. How many lives would be saved, and how much unnecessary anxiety and trouble would be avoided, if they were qualified to decide prudently, when alarming inroads were threatened upon the health, and the aid of a physician became necessary. Nearly all naturally strong constitutions might doubtless be kept in continual health, and many weak ones made strong, by skilful care on the part of a mother. The seeds of numerous diseases are now sown, in consequence of imprudence arising from ignorance. Are consumption, dyspepsia and rheumatism evils of so trifling a nature, that a little pains shall not be taken to gain the know-

ledge which would often enable a mother to guard against them? Let it not be said that this knowledge is out of the reach of women, and that the studies are too foreign from their habits and taste. The effect of heat and cold and moisture, upon the system, the suitableness of various kinds of food, what is essential to the healthy action of the lungs and of the skin, the functions of the various organs, are as easily learnt as the principles of arithmetic, and when learnt they will hardly be forgotten.

These studies, moreover, are not only important but delightful. Nothing is more worthy the attention of a thoughtful, reasonable being than the fearful and admirable structure of his own body; and nothing can be better suited to gratify the natural instinct for the wonderful. It is a great mistake to suppose that there is any thing in itself disagreeable in the sight of the frame work and organization of the human body. That it is thought to be so is one of the prejudices of perverse education. I have never witnessed a gleam of more earnest curiosity, and delighted satisfaction than shone on the face of a child, whose mind had been guarded against these absurd prepossessions, when allowed to examine the bones of a beautifully prepared skeleton, and have their action and uses explained to him. Nor is it a small advantage of the study, that it raises a woman above the weakness of vulgar fear, and leads her to regard with interest what is intrinsically interesting. And if it is an advantage derived from any part of natural history, that it gives us worthy conceptions of the benevolence and superintending care of the Creator, it is still more strikingly the tendency of a knowledge of the anatomy and physiology of the human frame.

Vegetable Physiology, though less important, is but little less interesting, and both form the proper foundation for the study of Natural Religion and their analogy with the revealed manifestations of God's will. These are a subject suited to the mature strength of the human mind.

If a knowledge of the book of nature be of such value, and such

care and pains should be taken to gain possession of facts which may furnish materials for thought and action, for a few years, what preparation should not be made to understand the Book of Revelation, from which alone we can learn the rule of our life, our nature and destiny, and the character of God. Containing truths of such vast consequence to all, coming from high antiquity, written in languages most remote from ours, among strange nations, in distant regions and in states of society which have long ceased to exist, one would suppose that the study of the Bible would be considered as among the most important and considerable parts of the education of every Christian; that the languages, the history, the customs, the geography, of the land from which Christianity came to us, would be looked upon with a deep and earnest interest, commensurate with the importance of its communications to man. We rejoice to hope that this will sooner or later be the case, and that teachers especially, will regard it as a most momentous part of their preparation, to qualify themselves to understand the Scriptures, and to read at least the dialect in which the New Testament was written.

A second great purpose of education I have stated to be to form the language. It is usually thought that the acquisition of language is of less consequence to females than to men, who are destined to the duties of writing and public speaking. But when it is considered that the superintendence of the first formation of the voice, pronunciation and vocabulary of every individual, falls to the female, it ceases to be of little consequence how she is trained to communicate the sweetness, compass and variety of her native tongue. It is then a question of considerable importance how she shall be taught language in the most compendious and perfect manner. It is impossible and unnecessary for me to go fully into this question. I can attempt to do little more than state my conviction, that whenever it can be done, a foundation for the study of language must be laid in the study of the Latin. I would recommend this even when the chief object is the English language, and

when the intention is to learn the languages of the South of Europe, the importance of it is still greater, even on the ground of economy of time. A few facts will make this apparent.

The Latin language retains a characteristic of its mother Greek, in forming many words from a single root, by composition with other elementary words, which are usually monosyllables expressive of the simplest relations of space. These are easily learnt, and when prefixed to another word, give it a new signification partaking of the meaning of both its roots. The word *pono*, for example, compounded with the five syllables *con*, *de*, *in*, *ob*, *sub*, forms a great number of words, from which are derived not less than twenty English words\* the meaning of all of which is immediately obvious to one who knows the six simple words from which they are made. The addition of five other elementary words increases the number of derivatives from *pono* to as many as thirty in our language. From the word *ludo*, and nearly the same elements, are derived twenty four English words, from *duco* more than thirty, and from *mitto* and from *scribo*† more than thirty; in the

\* From *compono* are derived—compound, compose, composition, component, composite, compositor, composure, compost; from *depono*,—*depone*, *deponent*, *depose*, *depositary*, *deposition*, *deposit*, *depositor*; from *impono*,—*impose*, *imposer*, *imposition*, *impost*, *impostor*, *imposture*; from *oppono*,—*oppose*, *opposition*, *opposite*, *opponent*, &c.; from *suppono*,—*suppose*, *supposition*, &c.

† From *scribo* are derived—*scribe*, *scribble*, *scrip*, *scripture*, *scriptural*; from *ascrivo*,—*ascrife*, *ascription*; from *circumscribo*,—*circumscribe*, *circumscription*, *circumscriptive*; from *conscrivo*,—*conscript*, *conscription*; from *describo*,—*describable*, *describe*, *description*, *descriptive*; from *inscribo*,—*inscribe*, *inscription*; from *prescribo*,—*prescribe*, *prescriber*, *prescription*, *prescriptive*; from *proscribo*,—*proscribe*, *proscriber*, *proscription*, *proscriptive*; from *rescribo*,—*rescribe*, *rescript*; from *subscribo*,—*subscribe*, *subscriber*, *subscription*; from *superscribo*,—*superscribe*, *superscription*; from *transcribo*,—*transcribe*, *transcriber*, *transcript*, *transcription*.

From *scribo* are derived, in French, *écrire*, *écriture*, *écrivain*,

French language nearly as many, and in the Italian language a still greater number.

*écrivain*; from *conscribo*, *conscript*; from *circumscribo*,—*circonscription*, *circonscire*; from *describo*,—*décrire*, *description*; from *inscribo*,—*inscription*; *inscrire*; from *prescribo*,—*prescriptive*, *prescription*, *prescrire*; from *proscribo*,—*proscription*, *proscire*; from *rescribo*,—*rescription*, *rescrit*; from *subscribo*,—*souscripteur*, *souscription*, *soucrire*; from *transcribo*,—*transcription*, *transcrire*.

From *scribo*, in Italian, are derived,—*scritta*, *scritto*, *scrittojo*, *scrittore*, *scrittura*, *scritturale*, *scrivano*, *scrivere*; from *ascribo*,—*ascrivere*; from *circumscribo*,—*circoscrivere*, *circoscrivimento*, *circoscrizione*; from *conscribo*,—*coscrivere*; from *describo*,—*descrivere*, *descrittibile*, *descrittivo*, *descrittore*, *descrizione*; from *inscribo*,—*inscrittibile*, *inscrivere*, *inscrizione*; from *prescribo*,—*prescrivere*, *prescrizione*, *prescritto*; from *proscribo*,—*proscrivere*, *proscrizione*; from *rescribo*,—*rescrivere*, *rescritto*; from *subscribo*,—*sos or sottoscrivere*, *soscrizione*; *soscritto*; from *suprascribo*,—*soprascritta*, *soprascrivere*, *soprascrazione*; from *transcribo*,—*trascrivere*, *trascritto*.

From *duco* are derived, in English, *duct*; from *abduco*,—*abduco*, *abducent*, *abduction*, *abductor*; from *adduco*,—*adduce*, *adducent*; from *circumduco*,—*circumduct*, *circumduction*; from *conduco*,—*conduce*, *conducible*, *conducive*, *conduct*, *conduction*, *conductor*, *conductress*, *conduit*; from *deduco*,—*deduce*, *deducible*, *deductive*, *deduct*, *deduction*, *deductive*; from *educo*,—*educe*, *eduction*; from *induco*,—*induce*, *induction*, *inductive*; from *introduco*,—*introduce*, *introduction*, *introductive*, *introductory*; from *obduco*,—*obduce*, *obduction*; from *produco*,—*produce*, *producient*, *producible*, *product*, *productile*, *production*, *productive*; from *reduco*,—*reduce*, *reducible*, *reduction*, *reductive*; from *seduco*,—*seduce*, *seducible*, *seduction*; from *subduco*,—*subduce*, *subduct*, *subduction*; from *traduco*,—*traduce*, *traducible*, *traduction*.

From *duco* are derived, in French, *duc*, *ductile*, *ductilité*; from *conduco*,—*conducteur*, *conductrice*, *conduction*, *conduire*, *conduit*, *conduite*; from *deduco*,—*deduction*, *deduire*; from *induco*,—*induction*, *induire*; from *introduco*,—*introduction*, *introduction*, *introduction*, *introduire*; from *produco*,—*production*, *produire*, *produit*; from *reduco*,—*reductible*, *reductif*, *reduction*, *reduire*; from *seduco*,—*seducteur*, *seductrice*, *seduction*, *seduire*; from *traduco*,—*traducteur*, *traduction*, *traduisible*.

From *duco*, in Italian, are derived, *duca*, *duce*; *duttore*; from *adduco*,—*addurre*, *adducitore*, *adducitrice*; from *conduco*,—*condotta*, *condottiere*, *condotto*, *condurre*, *conducevole*, *conducimento*, *conducitore*, *conducitrice*, *conduttore*; from *deduco*,—*dedurre*, *deduzione*;

When a child has learned from a dictionary the meaning of the word *position*, he is no nearer than before to the meaning of the word *composition*, and when he has looked for both, he is not able even to guess at the sense of *supposition*, or *imposition*. But knowing the elementary syllables, and finding the meaning of *pono*, he is only to use his mind and not his fingers, to arrive at the meaning of all the words compounded of them. So it is in a thousand other cases, and he knows them not for one language only but for several.\*

I do not insist here upon the discipline, which the learning of this ancient language affords to the mind, though I know none equal to it for the formation of the judgment and the taste,—nor of its suitability as an introduction to almost all other studies.

I must briefly notice an objection which is made to the study, which, if well founded, would be of vital importance. It is said that the Latin and Greek authors are not a proper study for females, because of their defective morality. This is admitted to be true of some of them, and those certainly ought not to be studied. It is not true of the select authors which are usually put into the hands of children. Heathen theology and heathen morality were wretchedly enough defective, it is true, and those only who know how miserably low they were, can rightly prize the gift of the Gospel.

from induco,—indurre, inducimento, inducitore; from introduco,—introdotto, introducimento, introducitore, introdurre, introdutivo, introduttore, introduzione; from perduco,—perdurre; from produco,—prodotto, producibile, producitore, producitrice, produrre, produtibile, produttivo, produzione; from reduco,—re- or ri-ducimento, riduttorre, ridurre, riduzione; from seduco,—sedurre, seducente, sedimento, seduttore, seduttrice, seduzione; from subduco,—subdurre; from traduco,—tradurre, traducitore, traduttore, traduzione.

\* It may perhaps be said that when a child is learning Latin, he does not notice the English words which are derived from it. This will be perhaps true if he be very carelessly instructed; but as he advances in the knowledge of the language, he cannot avoid it, and often becomes acquainted with a vast number of derivative words without knowing whence he learnt them.

But whether it be that the purifying hand of time has destroyed much of what was worthless in the writings of the ancients, or that the corrupters of the ancient race were content with giving example without precept, it is not the Moores and Byrons and Bulwers and Fieldings of antiquity, whose works have come down to us ; it is Plato and Cicero, Virgil and Homer, and the grave lawgivers and historians of former days,—the august masters of the Miltons, Dantes, Tassos, Fenelons, Addisons, Racines, Cowpers and Coleridges of our own.\* Is it nothing that these lights of modern times borrowed only noble and pure thoughts from the ancients? They were nourished with the spirit of antiquity.

Hither as to their fountain, other stars,  
Repairing, in their golden urns draw light.

We boast, and not without reason, of our English literature as one of the purest of modern times. Yet we may venture, without fear of contradiction, to assert, that there has been published, in verse and prose, in the English language alone, within the present century, more of a demoralizing tendency than can be found in all that has come down from the libraries of Greece and Rome.

Doubtless these languages, as well as others, are often taught absurdly, and many of the objections brought against them are due to the indolence, or ignorance, or stupidity of master, or pupil, or both ; but I presume that most persons who have had varied experience in teaching, will agree with me in the conclusion to which my own has led, that wherever five or six years are to be devoted to study, the time spent upon Latin is more than wholly saved, in the facility, skill and power, the learning it imparts for other acquisitions.

\* If the study of the classic authors have the corrupting tendency which is sometimes attributed to it, how has it happened that the writers above-mentioned so entirely escaped this influence? It would be difficult to find an equal number of moderns whose writings breathe a higher morality, and it would be impossible to find the same number more thoroughly imbued with the spirit—essentially a pure and free spirit, of classical antiquity.

The third great purpose of education I stated to be the discipline of the faculties; and in this I would be understood to include whatever goes to form the whole character of man, as a thinking, feeling and accountable being, for the present life and for the future. Time would fail me in attempting the slightest sketch of this part of my subject. What relates to the home education of a female—by far the most important part of her education,—how the household virtues may be formed, by what union of wisdom and gentleness the pure mind may be trained to modesty, gentleness, and firmness,—how the taint of evil may be washed out and the weeds of sin removed, must be left to other occasions and abler hands. I shall confine myself to that part which properly belongs to the schoolmaster, and on this I have only time for a few brief remarks.

The most usual studies which have the discipline of the mind as peculiarly their object, are mental arithmetic, geometry, and composition.

The value of mental arithmetic, is now, in consequence of the writings of an individual, generally and pretty well understood. The introduction of text-books upon the subject, has changed the study of arithmetic from a perplexing and mechanical manipulation to an important intellectual exercise. To derive all the advantage from it of which it is susceptible, the method of mental arithmetic should be more extensively applied and longer continued. Instead of being only an introduction to written arithmetic, it should go along with and beyond it. It comprehends the more valuable part of algebra. If rightly used, nothing can have a more direct tendency to form habits of concise, exact, and rapid reasoning.

This study may be succeeded by geometry, an application of a similar process to a longer train of arguments. When the mind is sufficiently advanced to be capable of it, I know of no reason why females should be deprived of the advantages of this best of means of discipline. They, at least as much as we, have occasion for patience, correctness of judg-

ment, and the power of long keeping a single object in view, qualities which the study of geometry tends to mature. Whoever will consider the unity of purpose and the firmness required in the management of a child, will be ready to admit that the possession of them by mothers is important to the interests of the race.

But the most extensive means of discipline are afforded by the practice of composition. The importance of this branch of instruction is so generally acknowledged, that it is unnecessary to dwell upon it. In the usual course, it is almost the only mode of exercising the talent of invention, and the best of perfecting the judgment and taste, and giving a command of the materials already laid up in the memory.

The higher species of composition, such as the writing of essays and discussions, should be preceded and accompanied by frequent and extensive reading of the best English authors. Where it can be done,—and books are now so cheap that there are few cases where it cannot,—the authors themselves should be introduced to the learner, instead of the volumes of extracts which are usually and perhaps necessarily employed in schools. It is only from a mind full from reading that good thoughts can commonly be drawn.

The enumeration I have made might be greatly extended, as almost every thing which is acquired, may be so acquired as to furnish a valuable exercise to some of the powers of the mind. I have very slightly noticed some of those only which have discipline as their immediate object.

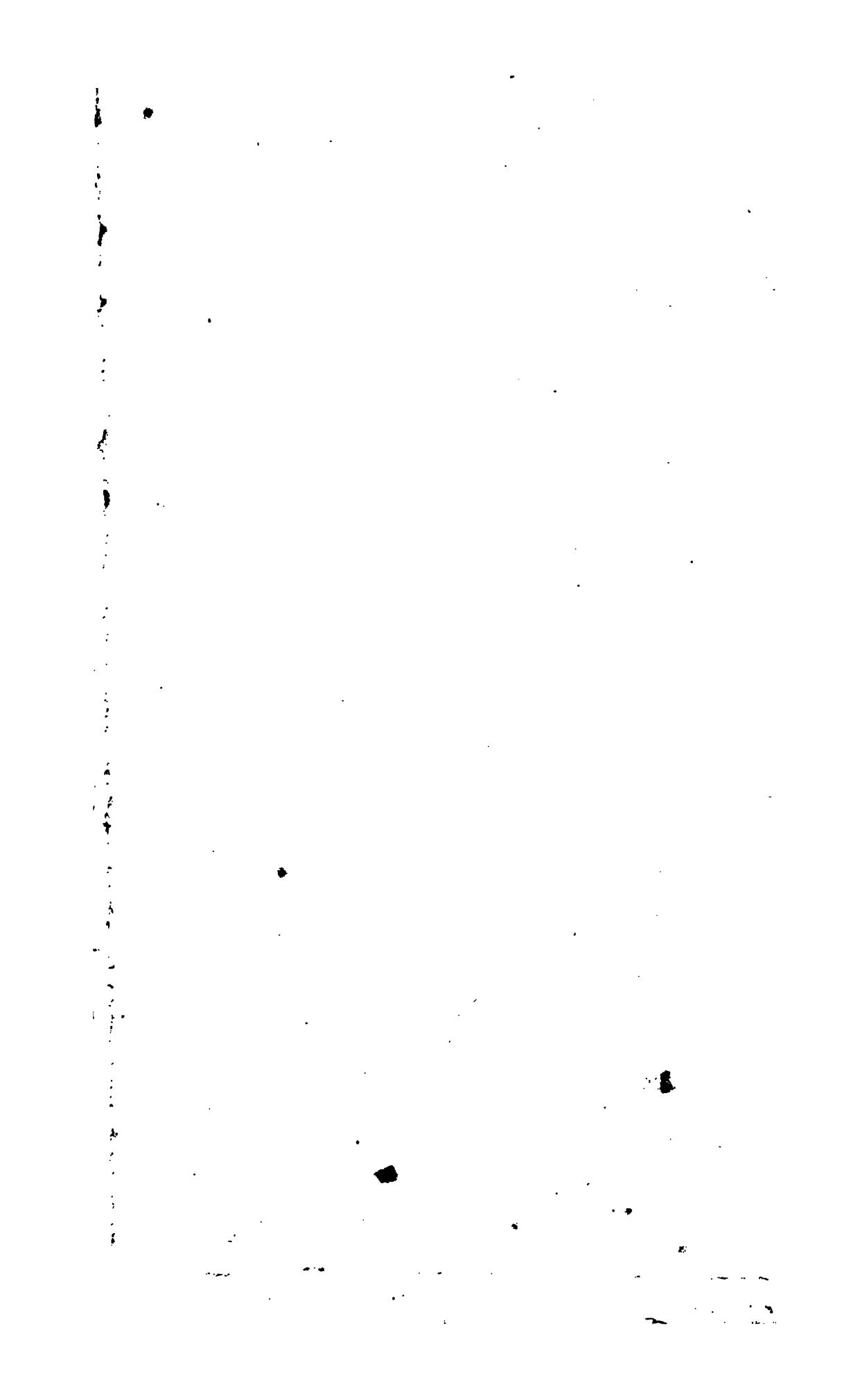
The extent to which I would have the education of a female in favorable circumstances carried, is sufficiently declared by the sketch of studies which I have exhibited. There are thousands in our country who are capable, by their talents and leisure, of such an education as I have described. The great mass of our population are in easy circumstances, and, almost universally, the business by which families are supported, is conducted exclusively by the men. The daughters, not only of men of wealth, but of professional men, of farmers, mechanics, and

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often of laborers, have the greater part of their time until they are married, at their own disposal. They may waste it in the frivolities of gossip and dress and fashion, or they may employ it for the noble purposes for which it is given them. Intellect is equally distributed. How often, in the brief period of our country's history, have the finest geniuses emerged from what, in the older countries, are called the lower classes of society. What then is to prevent the females of all portions of our community from being highly educated? And why should they not be so? The future lights of the nation, those who are to guide us in literature, in religion, in arts and the glories of peace, are as likely to spring up among the villages and in the remote districts of the country, as in the cities. Give them mothers worthy to educate them, and then will they be more likely to imbibe the generous spirit of self-devotion, the contempt of difficulties, and the love of liberty, of country and of truth, which should be the heritage of the citizens of a free republic.

There is scarcely a family in New-England which has not the privilege of sending its children to a public school for a large part of the year. On the instructors of these schools, especially on the female instructors, who are employed for a greater portion of the time, does it depend to elevate the standard of education to what its importance demands. As long as an instructor is considered well qualified for his office, who knows no language but his own, and that, of consequence, imperfectly, who is not acquainted with any branch of natural science with which he should store his own mind and that of his pupil, nor of mathematical or moral science, by which to discipline the mind and form the character,—so long must the schools remain in their present condition, and the unimagined advantages of a better system be lost. But there is not a teacher who has not leisure, each year, to make important additions to his own acquirements, and valuable improvements in his modes of teaching.

Hitherto, it has been considered of more importance that men should be well educated, than that women should be. It i







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